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Pac. Theo Sem. Reading Room

THE BEAUTY OF HOLINESS.

I love thy skies, thy sunny mists,
  Thy fields, thy mountains hoar,
Thy wind that bloweth where it lists:
  Thy will, I love it more.

I love thy hidden truth to seek
  All round, in sea, on shore;
The arts whereby like gods we speak;
  Thy will to me is more.

I love thy men and women, Lord,
  The children round thy door,
Calm thoughts that inward strength afford,
  Thy will, O Lord, is more.

But when thy will my life shall hold,
  Thine to the very core,
The world which that same will did mold
  I shall love ten times more.

—George MacDonald.

THE PACIFIC

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SOMETHING STARTLING.

There was published in Germany in 1911, by General von Bernhardi, a book which has been considerably misconstrued and misapplied. It has been taken widely in this country as interpreting the German people as rank militarists—as believing, in general, in war as a biological necessity, a moral necessity, and a Christian necessity. General von Bernhardi believes this as to war, and no doubt many other Germans do; but that he represents in general the German people as to this part of his book, or any other part of it, is far from evident.

However, not only do some Germans believe that war is a biological necessity, a moral necessity, and a Christian necessity, but some persons in other nations also so believe, and they who read this editorial will come on to some very startling declarations soon.

First, however, a few statements concerning Bernhardi's book and the reception with which it met when it was published and up to the time of the outbreak of the recent war, when, of course, there may have been read into it some things which were never there.

The book, which is entitled "Germany and the Next War," was written in 1911, soon after the Morocco dispute. It was this dispute which led the author who wrote the book to say in the preface: "Nobody can fail to see that we have reached a crisis in our national and political development. At such times it is necessary to be absolutely clear on these points: the goal to be aimed at, the difficulties to be surmounted, and the sacrifices to be made. The task I have set myself is to discuss these matters stripped of all diplomatic disguise, as clearly and convincingly as possible."

The author expressed the belief that war was inevitable; that Germany, driven to it by inexorable necessity, might even take the offensive, and sets forth a plan similar in many respects to the one which was entered upon a few weeks ago.

This, however, should not lead to the conclusion that the book was official or semi-official. Any military expert of any other nation who was familiar with Europe could have done the same—even could have gone so far as to predict the disregard of Belgian neutrality if passage across were denied, because of the prevalent feeling in Germany for a long time that certain kinds of treaties were only "paper bulwarks."

Of course, General von Bernhardi is a rank militarist. In the course of his book he rebukes the German people for their increasing tendency in recent years toward peace—indicating thus that he feels that to a considerable extent they are not of his warlike spirit. His book was written to stir them to this, as we shall show further on similar writings have been sent forth in other countries.

A few weeks ago a new and a cheap edition of the book was printed in London, so that it could have far wider circulation in England than theretofore. The Saturday Review, one of the great British reviews, said of it then: "We will not say his book unfolds the German mind, but that it unfolds a type of German mind which is very powerful today."

"We do not suppose that he speaks for the entire German nation, and we dare say some of his own military colleagues would dissociate themselves from various things in his book. However, the Saturday Review continues: "We can feel fairly sure that his strong and uncompromising views as to war and the world-policy of Germany and her attitude and intentions toward France and England are shared by a large and powerful party in Germany today. General von Bernhardi is no crank, no mountebank performer. He speaks the public militant opinion in Germany today in loud tones and in a clear voice. General von Bernhardi is by no means godless. He is a moralist in his way, and he by no means preaches atheism or pure materialism. He believes in God and in religion—only his God is always a God of war, and his religion is of the sword. He preaches patriotism and spirituality, but he cannot think of either of these terms apart from world empire and constant preparation for war. There is no virtue that can endure for long, in his view, without the clash and thunder of armed hosts. More ships, more fortresses, more mines, more men, more rifles, signify to him more virtue in a nation, more morality, more spirituality * * * and we must do General von Bernhardi the justice of saying that we believe he is not a hypocrite—that he believes vehemently and honestly what he sets forth."

Another British review, the National Review, had a paragraph in its September number which we quote to show, in brief, how the book was estimated in some quarters in England and in Germany when it was first printed in 1911:

"Any of us who insisted on the importance and significance of Bernhardi-ism, which not only enjoyed exalted patronage, but accorded in every particular with the precepts and the practice of Prussian policy since the days of Frederick the Great, were furiously denounced by the Potsdam press and metaphorically consigned to Colney Hatch. We were raving Teutophobes, bent on the infamous task of sowing ill-will between two great Christian and kindred communities by holding up as Germany what all good Germans indignantly reprobated as a gross caricature of their country." Plainly, there were in both England and Germany quite different views of this book. The Potsdam press and party in England represented those Britons who did not believe Germany to be such a menace as many of the people did.

As to Germany, The Pacific would not venture to express, without much more light than it now has, any judgment as to how much or how little the book represented Germany.

Now we come to some startling facts. Several months before General von Bernhardi's book was published in Germany a Briton, in an article in the Nineteenth Century, one of the great reviews, had declared that war was a biological

necessity and that "**the discovery that Christianity is incompatible with the military spirit is made only among decaying nations.**"

That British writer expressed himself, and no doubt others of his nation, in this manner: "Throughout the periods of biological time war has been the road to food, and since man was developed, war has been the condition of human advance. Men may fear war as they fear death and shudder as they hear war's footfall, never far removed. encompass the edifice of their house of national being; but as, despite its horrors, death is still essential to mankind, so also is war.

"While a nation is still vigorous, while its population is expanding, while the blood in its veins is strong ,then on this head no scruples are felt. But when its energies begin to wither, when self-indulgence takes the place of self-sacrifice, when its sons and its daughters become degenerate, then it is that a spurious and bastard humanitarianism masquerading as religion declares war to be an anachronism and a barbaric sin."

Armaments were declared by the British writer to be "the reflex of the national soul." "The immense naval and military strength of Germany," he declared to be "the reflex of moral and social conditions better than our own."

Mr. Carnegie and peace advocates were handled as follows: "At the present epoch of the world's history Mr. Carnegie might just as well have created a trust for the abolition of death, with the undertaking that after this trifling change in human conditions had been achieved, the remaining funds should be assigned to the endowment of asylums for the imbecile."

After arguing as he has, this writer goes on to say that the real answer that is now being made, not in words, but in acts, "by Japan to the sentimentalists of England and the United States," is "Perish your Hague Tribunal, with its old woman's babble, and let Japan go forward!"

And this, he declares, is what Germany says, practically, not in words: "You of the Arbitration Court tell us that war is an infamy. To us it seems the only means of fulfilling national purpose. To us preparation for war seems the first business of government. We have not neglected that business. Since England and the United States have neglected it, let them pay for their supine folly."

Evidently, Mr. Wyatt aimed to arouse England to what seemed to him a fundamental need.

Now, in order that our readers may compare the position taken by General von Bernhardi as to war being a biological and Christian necessity, with that taken by Mr. Harold F Wyatt, the British writer, we make a few quotations from Von Bernhardi's book:

"War is in itself a good thing. It is a biological necessity of the first importance."

"Efforts directed toward the abolition of war are not only useless but absolutely immoral, and must be stigmatized

Efforts for peace would, if they attained their goal, lead to general degeneration, as happens everywhere in nations where the struggle for existence is eliminated."

"God will see to it," says Treitschke, "that war always recurs as a drastic medicine for the human race."

Two weeks ago Mr. James Bryce, former British Minister to the United States, wrote an article for the London Chronicle and the New York Times in which he considered Von Bernhardi's book, saying:

"The present war had some unexpected consequences. It has called the attention of the world outside of Germany to some amazing doctrines proclaimed there, which strike at the root of all international morality as well as of all international law, and which threaten a return to primitive savagery, when every tribe was wont to plunder and massacre its neighbors.

"These doctrines may be found set forth in the widely circulated book of Gen. von Bernhard entitled 'Germany and the Next War,' published in 1911, and professing to be mainly based on the teachings of the famous professor of history, Heinrich von Treitschke. To readers in other countries, and I trust to most readers in Germany also, they will appear to be an outburst of militarism run mad, a product of a brain intoxicated by love of war and by superheated national self-consciousness.

"They would have deserved little notice, much less refutation, but for one deplorable fact, viz., that action has recently been taken by the Government of a great nation (though, as we hope and trust, without the approval of that nation) which is consonant with them and seems to imply belief in their soundness."

No mention was made by Mr. Bryce of the article by Wyatt in the "Nineteenth Century," although it had been republished in the September number this year, with additions, and plainly with the hope of stirring the war spirit. Presumably this was because Mr. Bryce thought it worth no more attention than many had at first thought von Bernhardi's book to be worth.

The Outlook, several weeks ago set forth von Bernhardi's book; but has had no mention of Mr. Wyatt's article. Perhaps for the same reason. But people will be asking, Is it fair to interpret von Bernhardi any differently now than Wyatt is interpreted, or to take the one any more seriously than the other, merely because Germany first went to war?

The article in The Outlook is the one which gave to most Pacific Coast people all the idea they have had of the book, and that contained no hint as to how the book had been received in Germany and England.

We have seen people lift their hands and eyes in horror when some of the declarations made by von Bernhardi were quoted, and cry out, "Those awful Germans!" unaware of the fact that the very same things had been said by an Englishman months before this German had said them.

The positions taken by them go back to Treitschke and to certain Grecian philosophers in Plato's time.

There is in these startling utterances by British and German writers alike much which demands further consideration.

In these and other awful statements which we have had neither time nor space to consider, is there even a grain of good? We hope to consider this later.

Since the foregoing was put in type we have the information from an Eastern daily paper that "The Fatherland," a German paper, says that Von Bernhardi was dismissed from the Seventh Army Corps about five years ago. This was before he wrote his book.

Last year Colonel Froebinius wrote one on "Germany's Fateful Hour," which was very warlike. For speaking of it approvingly the Crown Prince was severely rebuked by the Kaiser.

The world in all doth but two nations bear,
The good, the bad, and these mixed everyhere.
—A. Marvell.

This time that is now present bestow thou upon thyself.

DR CAMPBELL OF CITY TEMPLE, LONDON, ON THE WAR.

(Readers of The Pacific will welcome the following sermon, by the Rev. R. J. Campbell of the City Temple, London, on the European war. That was not, however, the subject of the sermon. It was "A Nation's Source of Confidence," and the text was: "Some trust in chariots and some trust in horses; but we will remember the name of the Lord, our God." Psalm 20:7. We do not give Dr. Campbell's sermon in full, omitting, however only an introductory paragraph, some closing words, and a few passages here and there which in no way change the sentiment of it.—Editor.)

"It is perhaps too early in the struggle for us to take calm, unprejudiced views either of the matters at issue or the immediate causes of the conflict. As is the case in all wars, the various belligerents are making confident appeals to God for support for their arms, and claiming his recognition of the justice of their cause. Some of these references to the Almighty seem to us positively blasphemous, as, for eample, the Kaiser's repeated invocation of divine blessing upon the German armies and fervid thank-offerings for their success. We cannot understand how such utterances could be sincere, especially when combined with the cruel and treacherous measures which have been taken against the population of a little country whose only offense was that it resisted an unprovoked invasion of its territory. Perhaps in German eyes our sincerity is equally open to doubt. Such a text as mine of this morning might seem to our foes to be one we ha dnot right or title to use under present circumstances. In making it the basis of our reflections, therefore, I trust we shall make no presumptuous or high-sounding claims, but only such a moderate assertion of principle as impartial lookers-on everywhere would be bound to recognize, whether agreeing with our statement of our case or not.

"These words were written at a crisis in the affairs of a little nation which found itself menaced by overwhelming numbers. Naturally there were many then, as now, who maintained that victory would rest with big battalions and efficient military methods, but this patriotic poet knew better. Without foolishly deprecating a proper preparedness to the utmost of the nation's material resources, he reminded his fellows that chariots and horses were not enough, were not, indeed, the chief factor of success in warfare; that there was a spirit which counted for far more; and that was the spirit of confidence in the righteous overruling will of God. Without that all other efforts and sources of strength were vain. Was he justified in this? To be sure he was. The moral is always stronger than the material even in war, although occasionally it may seem to be otherwise for a time. And I think one can confidently affirm that no nation which has deeply felt the truth of this and acted upon it has ever been permanently subdued and enslaved by an enemy, however powerful. If this be a spiritually governed universe, as every Christian believes, there can be no question but that faith in the supremacy of justice and truth over mere brute force in the relations of peoples as of individuals, is a greater essential of victory than mighty armaments alone. "Some trust in chariots and some in horses; but we will remember the name of the Lord our God."

"How does our country stand with reference to this point of view? One thing at least we can fearlessly say, and that is that if war is ever right we are right in undertaking this one. I say if war is ever right, for of course we know that there are many lofty and sensitive souls who cannot regard the shedding of human blood as compatible with a Christian profession. The question is, Can there be such a thing as the consecrated use of force in human relations? and the answer is, Yes, in such a world as ours, wherein the material is the medium of expression both of good and ill. When I was last in Rome I had the privilege of a conversation on this subject with Cardinal Merry del Val, the then Papal Secretary of State. We were talking of the desirability of bringing the Christian forces of the world to bear upon the question of the reduction of armaments and the substitution of arbitration for the sword in the settlement of all disputes between civilized powers. The Cardinal cordially agreed that this was a worthy object of Christian action, but reminded me at the same time that the Roman Church could not admit, and never had admitted, that all war is of necessity anti-Christian. So long as an unideal condition of things remains, he said, so long may it be necessary from time to time to draw the sword in a righteous cause and to prevent the triumph of what may be worse than war. I was impressed by the remark—not that it was altogether new to me—as showing that the words of our Lord Jesus Christ concerning the duty of non-resistance to evil are not held by the representatives of the largest Christian communion in the world to be inconsistent with the use of arms. I must not stay to discuss the matter further on the present occasion—I have more than once spoken it before from this pulpit—except to ask you to note that our Saviour's counsel applies to the resenting of individual injuries, and in this the ethical standard of today is more and more approaching to his views. Moreover we have to distinguish between what is ideally and what is practically right. The triumph of the religion of Jesus must inevitably mean the end of war, but to hasten that triumph it may be necessary at times to draw the sword. Would any man in this congregation remain passive while women and children were tortured and murdered by savage assailants?—yet often enough Christian men have found themselves in that situation, either to fight or submit their dear ones to unspeakable outrage; who could doubt their choice? The American Civil War arose over a moral issue. Would anyone say now that Abraham Lincoln was wrong in deciding that it was worth the sacrifice of life on the battlefield? Was Lord Kitchener's piece of swift surgery in the Sudan, the ending of the Khalifa's horrible tyrrany, a benefit to the race concerned and ultimately to the whole world, or was it not? Everybody knows the answer. And what are we fighting for today?

"Not on behalf of Servia; let there be no misapprehension about that; that is quite a subordinate question, the occasion but not the cause of the war. We are fighting to destroy Prussian militarism, to defeat German aggression upon the liberties of Europe. The Prussian military system is an evil thing which must be crushed or it will crush mankind. Two sharply opposed ideals confront each other in Europe at this moment—moral suasion and the mailed fist, international good will and the military spirit, democratic freedom and a non-moral bureaucracy intent only upon the attainment of world-power regardless of the means it employs. One or the other of these must succumb; let nothing blind us to the issue. Ever since 1870 the dominant part of the German nation has been obsessed by the dream of universal dominion and has

steadily prepared for securing it. A spirit of swagger and bullying appears to have taken possession of what was once a simple and God-fearing race. The evils engendered by that spirit and the purpose it has shaped—mendacity shameless and systematic, utter unscrupulousness in diplomacy, and, as we now see, the ceaseless cultivation of hardness and cruelty—have kept the whole world uneasy for forty years. It is this spirit and this policy which have been mainly responsible for the mad competition in armaments which has imposed such a cruel burden upon industry in every European nation and hopelessly retarded the realization of social justice. It is the toilers everywhere who feel the pressure of this burden most sorely, just as it will be the toilers who will be hardest hit by the war in the economic sense. As far as the loss of life goes, all ranks and classes suffer alike, but when hardship and privation begin to be sorely felt as the struggle continues, it is the

Poorer Homes That Will Suffer Most.

"If instead of having to spend more than three-fourths of the national revenue in preparation for war we had been able to use the same amount of energy in productive employments there would have been no difficulty in finding the means for old age pensions on a more generous scale than at present, not to speak of many other crying social needs. That we have been debarred from doing this is the fault of the German war party more than any other single cause or influence that could be named. The cold cynical policy of that party—for I do not believe that the Kaiser is mainly to blame—was to strike when the right moment came, and to that end to sow dissension persistently and systematically amongst her neighbors on every hand. Could anything be more hellishly wicked? First one sister country and then another was to be isolated and struck down so that Germany might acquire a position of unchallenged supremacy amongst the peoples of the earth. Happily this scheme has been frustrated and exposed. Until it was fully demonstrated by recent disclosures there were many people in this country and other countries who refused to believe it. And here I may remark that so convinced had I myself become of its reality, on overwhelming evidence, that a few months ago I took the course of asking Lord Roberts to address a City Temple audience on the duty of being prepared for resisting a possible invasion. Lord Roberts kindly accepted the invitation, and fixed November 12th as the date for the meeting.

"As a nation we have nothing to reproach ourselves with in regard to the outbreak of the war. We had, and still have, a Liberal Government in office, a Government which by the spirit and traditions of the party it represents was bound to be pacific in international relations and to avoid every appearance of strife with foreign powers. I am glad it was so; I am glad that this war was forced upon a Liberal and not a Conservative ministry, for thereby every shred of accusation that we entered upon it too precipitately or without sufficient cause has been rendered impossible to maintain. Our Foreign Secretary tried his very utmost to the last moment to preserve peace. If he failed to do it, we may be sure, as the published diplomatic correspondence proves, that the German Bureau did not mean him to succeed. Our hands are clean and our faces unashamed. I am trankful that the Government has gripped the situation so firmly and efficiently, thankful that we have strong men at the head of affairs."

Mr. Campbell referred here to the fine spirit shown in Ireland, Canada, India, etc., and continued:

"Our bond of Empire is a spiritual bond, but all the stronger for that. Germany could not believe that a spiritual bond could hold, but she was mistaken. Not in chariots and horses, but in the forces of the soul is the greatness of a race. Certain eminent German theologians, including some whose names are held in as high honor in this country as in their own, have issued a manifesto to neutral nations in which they profess to recognize this and to appeal on moral grounds against the action of Great Britain in joining the coalition against the two German empires. It is an amazing document from our point of view, though we have no right to impugn the sincerity and good faith of those who have issued it. I cannot criticise it here, but it ought not to be allowed to pass without a word. An authoritative reply to it from the representatives of British Protestantism will appear in due course, but I may be permitted to say in advance that even this German production, professedly Christian in sentiment, is curiously tainted with the arrogant spirit against which we are fighting today Amongst the signatories to it are two whose names perhaps stand higher in the estimation of the British and American world of scholars and divines than the rest. I mean

Professor Harnack and Professor Eucken.

Of the former I will only say that I am not altogether surprised. For Professor Harnack's great contributions to Christian learning I have, in common with religious teachers in general, the highest gratitude, but I have not been equally able to admire the man; his temper of mind and public record are too closely akin to the Prussian offiicialism with which he has so long and so closely associated. With Professor Eucken it is different. He is a truly noble thinker, incapable of either meanness or harshness to opponents, and we can but conclude that, like the bulk of the German nation, he is misled as to the facts of the case concerning which he appeals to the judgment of evangelical Christians. We make this appeal likewise without fear of the result. There can be no peace for mankind, no hope of the triumph of the democratic ideals on the continent of Europe, no escape from the cruel dominion of brute force in international relations, till the German military system has been completely crushed and the German caste bureaucracy eliminated root and branch.

"One thing this terrible war has made clear of which we can be unfeignedly glad, namely, that it has proved that, after all,

We Are Not a Decadent People.

"Perhaps it has been divinely permitted as a stern discipline to save us from that. The signs of the times were not too hopeful in the decade immediately preceding the commencement of hostilities. Idealism was being swamped by materialism, spirituality subordinated to pleasure and gross living. Some of you, I hope, may remember what I said about this last summer in a sermon on labor unrest. A nation may lose its soul as well as an individual. The war has come as a fierce, purifying flame, and not too late. We have been brought face to face with the realities of life. Delusions and false perspectives have been rudely swept away. I believe that true religion has a greater opportunity now than it has had for two generations. Let the churches see to it that we do not fail therein. And may God, in his over-ruling providence, ordain that the kingdom of Christ, the kingdom of love and brotherhood, may speedily super-

vene upon that of bloodshed and strife. Let it be remembered that, as Napoleon himself said, little though he allowed the fact to govern his own operations, in war as in peace spiritual forces always count for more than material. The mistake made by worldly-minded men is to ignore this or blind themselves to it. Faith in the justice of our cause, in the invincibleness of the eternal principles of righteousness and truth, faith in God, is worth far more than big battalions. I am not depreciating these nor forgetting that without them we should be trampled into dust, ground to powder like the suffering Belgian people; but like these same Belgian people we should but rise the greater for our hour of agony even without the big battalions if we have but faith enough in that which big battalions can neither create nor destroy. Belgium, too, needed this purifying flame. Her record in the Congo has not been a good one; she, too, a few years ago was in danger of measuring her good by material standards alone; now she is fighting bravely, grandly, for her liberty, for something that has no relation to material advantage; she is

Shedding Her Blood for a Spiritual Idea,

and the result cannot be doubtful. To Germany the iron heel and unashamed resort to overwhelming material force; to Belgium but one thing, the determination to resist to the end and to submit to extermination rather than to the fate that befell Alsace-Lorraine four and forty years ago. Let the God of battles decide the issue and save his oppressed, though it be as by fire. 'Some trust in chariots and some in horses; but we will remember the name of the Lord our God.' "

A PRAYER BY REGINALD J. CAMPBELL.

At the time when Dr. Campbell of the City Temple, London, gave the sermon which is printed in The Pacific this week, he offered the following prayer:

O Thou high and lofty One that inhabitest eternity, whose name is Holy, in a stern and solemn hour do we approach unto thee and invoke the helpful spirit of thy grace. Grant us to feel thee near and know thee wise to guide and strong to save. We remember thy mercies and thy loving-kindnesses which have been ever of old. Our fathers trusted in thee, and were not confounded. We thank thee, gracious God for thy ever-blessed revelation of thyself to us in Jesus Christ our Lord, for the wondrous mystery of the Word made flesh for men's salvation, for the fellowship of his sufferings, we being made conformable unto his death, and for the glorious triumph of the cross. We bless thee for the rich experiences of Christian life and for all the promise of greater things in the life that is to be. Unworthy are we, O Lord, of the sweet and gracious tokens of thy favour that we enjoy day by day. We abase ourselves before thy judgment seat, as we contemplate our manifold transgressions, failures, short-comings, in the light of thy spirit. Hear thou in heaven thy dwelling-place, and when thou hearest, Lord, forgive! Forgive us for being so much taken up with the things of this world, for neglecting or ignoring or subordinating the things of the spirit to the things of the flesh. Forgive us for having cherished base and unworthy objects and desires, for being so easily deceived by false ideals. Create in us a clean heart. O God, and renew a right spirit within us. Grant hope and courage and inspiration to us all in the time of trial upon which our nation has entered. Awaken in every breast a lofty spirit of devotion to the commonweal at any personal cost. Grant us a courage that nothing can subdue, a cheerful patience to meet adversity, to endure the worst that can come, and an unshaken confidence in a better day to be. God bless our Soverign Lord the King. We thank thee for the high example he is setting to his people; we thank thee that the Queen in her sphere is doing the same. God bless our legislators and administratiors. We are glad that our destinies are in strong and capable hands. We ask, O Lord, that thou wouldst grant unto all who have responsibility in this great hour to be guided and to know themselves guided by thy Spirit alone. We thank thee for the spirit that animates all ranks and classes in our country for all the strong and noble purpose so evident on every hand, for the new solidarity that has been evolved or discovered, and for every deed of self-sacrifice and noble heroism that has been chronicled. Bless our soldiers and sailors. Grant them, O Lord, who are risking their lives for us to be morally the greater for what they do; shield them where they may be shielded; but in any case withdraw not thy presence from them; grant them glimpses of a greater world while they are in action in defence of a divine idea. We pray for all who are suffering in any way through this cruel war; for those who at this moment are lying in pain and unsuccored upon the battlefield; and for those who are suffering and dying in hospital; those who are already bereaved, those who dwell to-day in the house of mourning, deprived of their nearest and dearest by human passion and hate; and those who indirectly have had to endure deep sorrow because of the war, whose worldly prospects are ruined; and all who come here to-day in any sadness and depression of spirit from whatsoever cause. Lord, grant that we may emerge from this trial ennobled and purified by what we have undergone; and may the grand result of it be a drawing together of the nations in the bonds of amity, and may the kingdom of Christ be established upon the ruins of the kingdoms of this world. We ask it in his mighty name.—Amen.

WHAT ONE MISSION CONVERT IS DOING.

The City Rescue Mission in San Francisco is at 184 Jessie street. It is near Third street, between Market and Mission.

The following is the record of one of the Mission converts who is now second officer on one of the China Navigation Company's ships. Mr. Joseph Kenyon, who is superintendent of the Mission, writes:

"Mr. Charles West came into our Mission, an unfortunate and sinful man, although a college graduate. He had heard the singing on the street and came into the mission listening to the story of Jesus the mighty to save. He willingly came forward for prayer, confessed his sins and accepted Jesus. Mr. West was a young man of good family and was soon restored to his wife, from whom he had previously been separated on account of his life. He developed a geniune Christian life so rapidly that before he left for England he was appointed Assistant Superintendent of the Mission and also later held a similar position in the Methodist Mission of Los Angeles. He was invited by his relatives in London, England, to visit them. He preached Christ en route at all the principal missions and on board ship. In a letter dated May 14, 1914, from China he says; 'I am back at the old calling, having straightened out ev-

erything in England with the Board of Trade and got my papers and everything all o. k.'

Further quoting from his letter regarding his stay in London: "I put in a week at the Tent Mission, speaking every night, Queen Alexandria being present on one occasion and I told the Royal Escort of the great American Missions, and begged them to do all in their power for the man who was down and out. She distributed warm clothing and gave the converts prayer books and each man a shilling." Again quoting from his letter give my love to all or any of my friends: "I shall come home, please God, via San Francisco and hope to see you then and maybe speak at the City Rescue Missions. I claim to have carried my testimony and gospel message further than any man converted the same period of time as myself: America, Canada, Nova Scotia, Newfoundland, Labrador, England, Ireland, Scotland, Wales, Holland, Belgium, France, Germany, Russia, Siberia, Korea, China, Japan and the Phillipines. How is that for a record for 184 Jessie St., San Francisco?"

The Rescue Mission was established in 1908. It is managed by a board of directors selected from the San Francisco Churches. It was said by a recent chief of police that the Mission was worth to San Francisco more than 25 policemen.

Men come in at all hours for advice, sympathy, prayer, employment, and help in various ways.

The average attendance per night during August was 95 There were 70 professed conversions.

During August 315 men were provided with beds and many with meals.

Clothing etc. will be received gladly at the Mission, as many needy men are assisted in this way.

This is a down-town arm of the churches. Supervised as it is it is worthy of support.

A GRAND OLD MAN AND ANOTHER MAN.

William Norris Burr.

The presence of Dr. Washington Gladden is a source of inspiration just now to dwellers within the vicinage of Pomona College. As I write he is closing a series—two series, indeed—of lectures that he has been giving under the auspices of the college, one sociological and the other literary. He has also been heard at various church gatherings in Pomona, and he supplied the pulpit of the Riverside Church during the pastor's vacation.

Dr. Gladden is our Grand Old Man—Gladstonian not only in character and partly in name, but in intellectual versatility as well. Primarily a teacher of religion shading heavily into sociology, he seems to be no less familiar with the inspirations of men and women whose work is in the field of modern literary achievement. His article headed "Laissez-Faire in Religion," in the October number of the Atlantic Monthly is a chip from the ordinary line of this thinking; but his "mental recreation, literature," to use his own words, has brought him to close acquaintance with the work of many of our modern novelists, playwrights and poets. Mention Edith Wharton or Kathleen Norris and one finds that he has "The House of Mirth" and "Mother" at his tongue's end. John Galsworthy with his "Justice" in one hand and his "Strife" in the other, would seem to be one of Dr. Gladden's daily companions; while Hauptman and Strindberg and others of the modern playwriters he calls up at will as though they were next door neighbors. And there are bevies of modern English and American verse-writers with whose names and whose work Dr. Gladden is as familiar as the head of the English department is familiar with the names, and presumably with the works of Dickens and Thackeray, Browning and Tennyson, Hawthorne and Holmes, Lowell and Longfellow.

Dr. Gladden's own name suggests—many things; his own magnificent literary output of sermons, lectures, essays and verse-writing; his tilt in the tourney—which was no "mock fight" but a real battle—against the use of tainted money in religious work; and later his sharp lance-thrusts in defence of a sane evangelism as against that insane type—as viewed by Dr. Gladden—represented by the well-known eccentricities of Billy Sunday.

And this reminds me of an estimate of Billy Sunday's work which came to me a few days ago from a correspondent who heard the evangelist recently in Denver. This correspondent, by the way, is one whose mental processes lead in the way of Modern Philosophy. The thinkers who entice him are such men as Eucken, Bergson, James, Royce, Palmer. But—evidently he takes the twelfth chapter of First Corinthians seriously. He says:

"We had a mid-afternoon lunch and supper combined, and then visited until 5:30 at which hour we took the car for the big tabernacle which had been put up for Billy Sunday. Arriving at 6:00, an hour and a half before time for the meeting to begin, we found several hundred people already there. By 7:30 every seat was filled and every window bristled with heads. The capacity of the tabernacle is 10,000 including room for a chorus of 1200, so you see he had a fair-sized audience. We listened to the opening songs and prayer, and then just before the sermon it was requested that all who could not stay clear through the sermon and the after-meeting should leave. T——and I left, as my train would be going at 9:00; but we stood by one of the doors and listened for over half an hour. His sermon happened to be for the benefit of the multitude of non Christians, or "non-Christ-followers," in the church, and it is not too much to say that I was completely taken in. I agreed with him heartily, for he said just what I have been thinking myself. It was no wholesale condemnation of church members, but a fair, though tremendously earnest overflowing of some things that I guess we all think but few of us say, at least in so public a way. I was prepared to be shocked, but was surprised to be disappointed. He does not hesitate to use language, and to use 'United States' as well as English. But he used very little slang, and when he did the phrases were exactly those that I myself have used every day on the campus, though perhaps not in the recitation room, at 'Pomona.' In other words, he is talking to the common people in their own tongue, except that all profanity has been excised. Of course, he waves his arms around and stamps the floor. Someone said that the other night he set a chair down so hard that one of the rounds flew out. But his activity merely serves to enforce what he is saying. It might be shocking to Prof. Palmer, of Harvard; but the language of the Scotch boss of Robertson's gang of fruit pickers at Bannning this summer would probably have given Prof. Palmer heart failure. And yet McCormick was no scoundrel, but as strictly honest and as tender-hearted a man as I have ever known. He could un-

derstand Billy Sunday, but Prof. Palmer's lectures on ethics would mean about as much to him as a sonnet of Browning's would mean to an East African chief. Of course one cannot form a final judment of a man on such short acquaintance as I had with Billy Sunday. Perhaps I saw only his best side. Yet I heard nothing that would shock unduly one who is familiar with the common people; and in the presence of his tremendous earnestness his crudities are lost, anyway—swallowed up. Hence, until further notice, I am for Billy Sunday."

LESSONS FROM MT. SHASTA.

J. B. Orr.

Many went this summer to the mountains, and here are some suggestive lessons from Mount Shasta:

Visions stay, although positions vary. Journey from Oakland to Sisson and behold the magnificent scenery of Shasta. Passengers are saying, "Soon we shall catch a view of the mountain!" and at last some one says, "See Shasta!" You look and see, but the next moment the car passes behind a foothill and the sight is hidden. For a time this game of hide and seek goes on, but all know that every revolution of the car-wheel brings them closer, clearer views, and in time to a majestic presence.

For not a few this is the story of securing an education. John Milton, at 12 years of age, sees a vision of Shasta called an educated mind. Many obstacles obscured his ideal, but he did not allow the car-wheels of his ambition to rest until he reached his mountain—graduation from Oxford. Pupils studying the Bible see the towering figure of the ideal Christian, and by slow advances approach his standard. Shasta, character, education, and heaven are not gained in a moment or by a single effort.

The base of a mountain must be commensurate with its height. When the Infinite Architect designed Mt. Shasta he planned a foundation broad enough to sustain a peak 14,000 feet high. How eminent do you wish to become in your business or professional career? Your altitude is limited only by your base. This is why faithful masonry is needed when laying the ground-work of Christian education. How lofty a height would you have your family name attain? Consider that great names, like great mountains, do not leap suddenly from the plain. Six generations of ascending foothill stock prepared a basis for the lofty character, Shasta, called Emerson. Great learning and best families depend upon scholarship and character. These are the true bases of our American aristocracy.

High forces control low, but not low forces high ones. This law is seen in the snow on the summit of Shasta saying to pine ridge, "Thus far shalt thou come and no farther." But the pine ridge cannot say to the snow, "Thus far shalt thou come and no farther." The student who sets aside certain hours for study maintains an unsullied domain from which he excludes every pine ridge of social engagement. Sports, chums, society seek to encroach upon his sacred white hours, but they hear his ultimatum: "Thus far shalt thou come and no farther." As in winter, however, snow sweeps down and mantles every tree in white, so the student of God's word carries the white crystals of learning and culture down to the pine ridge of everyday life and beautifies it. Christian Endeavorers keep a white eminence called the Quiet Hour, and discover a purifying influence on the active hours. Sunday School class and Endeavor service are two Shasta heights whose sublime idealism forbids the pine ridge of ordinary interests.

The Sunday School teaches that all pupils are children of God by faith in Jesus. Here can be no class distinctions. High and low are intimately related. Conspicuous people are the same flesh and blood as the rest of us. Mountains and foothills are the same at the base. There are only a few distinguished leaders called Washington and Lincoln, but millions of "common people." But the greatest men love their fellows. Witness Lincoln's famous saying about God loving the common folks, and of Jesus, the Matchless Character, our highest eminence, it is recorded, "The common people heard him gladly." Our County Sunday School Convention in Oakland this week is a mountain range of a few illustrious peaks called leaders, and hundreds of mountain heights called workers.

The highest mountains serve longest and best our valleys; mountain-minded men and women do most for the world.

The Creator ordained rainless summers and snow-storage plants for California. What would become of us if there were no Shastas to store snow until the summer sun released the water for our parched valleys? As it is, the foothills flood our low ground in spring and in the summer are brown and dry.

We need people of reserve strength, wisdom and character, so that when fothill minds are bare, mountain minds may give relief. Beyond dispute is the fact that our Bible-trained youths and maidens become the nation's benefactors. It is the church school that raises and qualifies our Hobsons, Bryants, and Wilsons. Teacher-training does for teachers what snowstorms do for Shasta—furnishes them with material for future days: the mountain in summer will slake the thirst of the valley, and the trained teacher in his class the thirst of his pupils.

It is the sublime peaks which catch the first rays of day. Standing on Shasta early one morning, I saw the mountain ridges edged with "the rosy finger of dawn." The light drove the darkness from the lower heights. It is always the highest peaks which announce to the others that day is here. Students of the Sacred Writings find many such mountain-high characters—they are called seers and prophets, whose holy task is to behold and foretell the coming of each new day of religious progress.

ORIENTAL DEPARTMENT IN UNIVERSITY OF SOUTHERN CALIFORNIA TO FOSTER INTERNATIONAL FRIENDSHIP.

Professor James Main Dixon, a director of the department writes concerning it:

"The ordinary man in business or in agriculture often sees only one aspect of an alien people. Frequently it happens that the calls of trade and industry summon to these shores just one type of a European or Asiatic people. Hence the improper rating of the qualities of the individual peoples which may lead to disastrous mistakes and to dangerous complications. Every patriot has an ideal countryman whom he cherishes in his inmost heart; and to be with people who would trifle with this ideal or trample upon it is disastrous to the interests of world-wide peace. A world peace will come when each nation knows how to respect and be courteous to its neighbors. Ignorance and a consequent discourtesy are dangerous characteistics, re-

ring a backing of warships and guns which becomes te unnecessary when enlightment and courtesy take their ce. We are working toward this enlightment."

Professor Dixon recommends that two questions should asked of every university graduate and answered satisfac- ily by him before he is considered properly equipped for zenship. They are: "What is the proper interpretation the Monroe doctrine today?" and "What ought to be our itude toward the Philippines and other of our depend- ies?"

He said: "The man in the street, to use a common term, so tied down to a purely industrial economic viewing of y question that the wider aspect which is often the deep- and more essential is ignored. The universities should up this gap by the proper instruction of political prin- les in their ethical and universal relations.

"At the University of Southern California an attempt to this is being made. Every effort is made to give alien idents all religious and social privileges and to have the aching in the class room, infused with the ideals of the eat world spirit of the Apostle Paul who received his aining at the University of Tarsus. Americans are being ained and encouraged to offer themselves for educational sts in other countries as in China, where the higher in- tutions of learning are likely to owe almost everything American university men who serve on the faculties. his give-and-take is a great step in the interests of a world ace. The university receives and trains young men from e countries of the Orient and attempts to bring them in uch with American home life. The aim of the oriental partment of the university is to have a professor of inese, to deal systematically with Chinese civilzation and erature, and a professor of Hindu civilization to interpret e life of Hindostan."

Definite measures which have been adopted for interna- onal understanding by the department of the university e the formation of a Japanese-American fraternity, now x years old, which has served to keep up intercourse be- veen Japanese residents and friendly Americans. At in- rvals they meet at dinners called periodically or on some ecial occasion, such as a visit from a well known Japa- ese professor.

Preliminary plans have been drawn for an oriental hall hich shall contain the advantages of a good hotel for Japa- ese students and those of other countries who come to alifornia without intimate acquantance with the Ameri- an manner of living. The building as planned contains a ecture hall where addresses of a popular nature can be iven from time to time with illustrations serving to inter- ret the real Orient. Although the hall will be a commun- y home it will be under the direct auspices of the univer- ity. It is thought that such organizations would avert rejudices and serve the purposes of international good- ellowship.

Although the Young Men's Christian Associations of the ountry are doing much to promote better feeling between his country and others, they proceed more on educational ines and because they are usually of a denominational haracter they cannot fill the place which the university roposes to fill. Many of the university students from the Orient are brought up Buddhists or Confucians and they re not called upon to associate themselves as members with a society that belongs definitely to another of religion.

The university is for the promotion, culture and research in the whole community and it welcomes under its roof, students of all creeds and colors. The ideal is unpreudiced discussion and fair play in thought and action. The site for the proposed hall will be furnished by the university free of cost, and it is estimated that it can be constructed at a cost of about $15,000.

Funds have recently been given for the support of a Chinese lectureship and the appointment of a suitable lecturer is under consideration. A class in English rhetoric and debating for the benefit of Japanese and other oriental students is being conducted by a former resident professor of Japan. Other courses which are scheduled in the oriental department are Japanese history and civilization. Japanese ecnomics, Japanese colloquial, Chinese history and civilization, Chinese economics, the Chinese Mandarin, Japanese literature and bibliography, Persian literature in its influence on English Philippine history and civilization, oriental philosophy and international relations in the Pacific from Magellan to Commodore Perry.

LET US REASON TOGETHER AND GET A FOUNDATION ON WHICH TO WORK.

In this hurried world in which we live it is so easy for us all to forget just what the papers we read have said from time to time and get confused and erroneous ideas. Perhaps at times attribute to one paper what we have read in another.

Iasmuch as a brother, whom all who know him have always esteemed, wrote the Editor of The Pacific that he had been partisan, had been criticising President Wilson's policies, and inasmuch as this brother and some others might continue to think so notwithstanding the statement made last week, and inasmuch as the Editor might go on offending unless some understanding could be reached as to what could be said legitimately, he has gone over the papers for a year and a half and presents here his finding.

A most careful looking through the files of The Pacific for a year and a half, again and again, has brought to the eyes of the editor only one item which in the editor's opinion, could possibly be construed as a criticism of President Wilson's policies and that is the one mentioned last week, the quotation from some remarks by Dr. F. Leroy Silvey, a refugee from Mexico, that Roosevelt was needed in Mexico, that he was the only man the Mexicans would fear and obey, Dr. Silvey's words were: "Let the United States make Roosevelt provisional governor of the Republic and the Mexican problem is solved." The only criticism made by him of the watchful waiting policy was that it had made Mexicans think that the United States was afriad of them, and that we would have to teach them a bitter lesson before an American could ever be safe in that country.

It was given simply as a news item; was in quotation marks, and the only thought the editor had concerning it was that of the United States should intervene, it would be fine policy to make Roosevelt provisional governor. But there was no editorial comment even to that effect. The item was put in as one man's opinion on a question on which the country was greatly divided.

Over against the foregoing, we have found this editorial note:

"President Wilson's reluctance to aid in establishing the Huerta regime in Mexico because of the questionable manner in which he came into power is commendable. Huerta, by retirement can do more to bring about peace in Mexico than he can by continuing in any capacity at the head of the government. No matter what his integrity he can never unite the factions."

We have found this also: "President Wilson is being commended widely for his selection of Professor Reinsch of the University of Wisconsin as Minister to China. Professor Reinsch has made a most careful study of the Eastern situation and of our relation to it. He has written much on the subject; his writings carry conviction and have found much favor among men who have studied carefully the poltical condition of the Orient"

In another issue we quoted Ex-Senator Chauncey M. DePew, that old-time Republican leader: "President Wilson is a great leader, and I am bound to admit that the Republicans have no leader at the present time." DePew's remarks filled about a page in The Pacific. We quote one paragraph which is fairly representative:

"Although President Wilson was elected by a minority of the people he has succeeded in getting everybody to believe his party pledges, and that his legislative program will reduce the cost of living and increase wages. He is a brilliant man and has got brilliant men about him who firmly believe this; Naturally, I am skeptical but there is no use arguing as to tariff and currency reforms. I am willing to admit that it may be well to try them." "The Democrats are just as good patriots as anybody," remarked DePew. "I believe that time should be given to them after their program becomes a law to see how it will work."

Our research has brought to our notice also an editorial with the caption, "The Testing Time." The first two paragraphs were:

"The Democratic administration at Washington has entered now on its testing time. The new tariff enactments and other laws are beginning to work, and the whole country is feeling the strain of the changes, and will feel them for some time, whther the laws were wise or unwise.

"The Pacific does not presume to pass judgment on any of these congressional enactments. There are in all parts of the country eminent men who believe that time will justify them. There are others who do not so believe." Then we quoted a few hundred words from an address in Congress by Congressman Humphreys of the State of Washingtonarraigning the Democratic party for the depression which had come to the lumber and shingle industry in his state. This quotation was followed by the editorial words: "This is but a sample of the things which the party in power is up against in this opening month of the year 1914. It must justify itself for what it has done or it will be swept out of power."

Here hangs a tale, for the tail of this editorial was not printed. Indeed it was never written. The editor works under pressure many times.

The time limit for handing in copy to the printer had come. The editorial was lopped off. The plan was to refer to several things which the party was up against, and remark that it was hoped time would be given for the party to show that the enactments were wise. The intention was then to go on and condemn newspapers and politccians for the general disposition not to give time, and also many of the people..

In one issue there was an article which had the caption "The Obnoxious Rider." It was in the main a quotation introduced as follows:

"As usual when a President of the United States takes a course contrary to the judgment of some of the people hot words are being spoken and written concerning him President Wilson is getting scored now because he did not veto the sundry civil appropriation bill which had an obnoxious rider—obnoxious to the President as well as to many others.

"The Pacific is always gratified when it finds a newspaper discussing public matters in a fair and unbiased and gentlemanly manner. This, the Springfield Republican does with the sundry civil appropriation bill rider. For the enlightening of our readers and as a fine example of what newspaper consideration of political and public questions and action should be, we quote it in full."

The Springfield Republican considered the questions from all sides, called special attention to the statement by President Wilson, what it termed "unqualified assurance" that the rider exempting labor unions and farmers' organizations from prosecution under the anti-trust law, so far as the expenditure of a fund of $300,000 was concerned would not influence his administration in enforcing the statute.

To show more plainly what the question under consideration was and how fair and admirable the Springfield Republican was we quote a paragraph: "The President's memorandum may be said to answer the point made by Senator Root in the senate debate, last May, that the real meaning of the rider is that the Congress of the United States gives notice to the executive that a laboring man who commits the crime described in the Sherman act or the producer of agricultural products who commits the crime described in the Sherman act shall not be prosecuted. The President now says that he regards the rider in no such light. Congress merely expressed an opinion with which he does not agree and which in no event could deter him from being true to his oath of office in enforcing the law of the United States. Other appropriations supply the department with abundant funds to enforce the law in questions."

"The President has done what he could, in signing the appropriation bill, to nullify the effect of the rider complained of. While admitting the difficulties of his position we however believe that he should have vetoed the whole bill and thus have forced congress to pass it over his veto, if that body is insistent upon the promise in dispute."

The paper went on then to say that there had been much rant indulged in concerning President Wilson's action, all which it condemned inasmuch as the whole question was "a fairly debatable one."

In another number we quoted from a sermon by the Rev W. B. Thorp of San Diego on "The Sermon in the President's Message." The sermon was given on Sunday January the 25th, 1914, and referred to the most recent message. "Mr. Thorp expressed the belief that the message was destined to rank among the great state papers of American history. Mr. Thorp was then quoted:

"He does not appeal to any one party; you forget al

ut parties when you read him. He does not make any of people feel that they are being attacked and denced. The very persons who might naturally look for a an attack are the ones whom he invites all along, with er 'conscientious business men,' to be his mentors and eagues in the work which he outlines."

third looking through the files since the first of Janu- has brought to light since the foregoing was written one f editorial that had been overlooked. The caption, "The imate Good,' did not indicate that there might be in it thing relating to politics. Mention was made therein he hard blow struck the beet-sugar industry, and it was l they who had brought it about claimed that it would for the "ultimate good" of all, and that those on whom s had fallen should bear it with that in view. Then, on other hand, The Pacific went on to say that these people l they desired the ultimate good, but that they couldn't as yet that it was or would be for the ultimate good; t while some held the enactments to be wise, they thought m to be the work of visionaries. This was a fair statent of both sides. The Pacific took neither side.

REVIEW OF THE WAR ARTICLES IN THE PACIFIC, WITH COMMENTS THEREON.

Roy H. Campbell.

After reading the article in The Pacific last week, "A tter and the Reply to It," I read through the issues in ich the discussion of the war takes place. It appears to e that any one who is not already in sympathy with Engnd through relationship or interests altogether outside the atter under discussion must grant that the whole appeal the editorials is **against partisanship.**

They frankly state the knowledge of a pro-British feeling, d state some things which should clearly modify the depth that feeling on the part of neutral Americans. That is l. The editorials, of course, are not for British subjects, en those living in America, unless their minds are as open the minds of neutral Americans are supposed to be. I ve cut out and commented on the words which might be nstrued as anti-British, and some others. I do not see how y mind not already biased can claim that the editor is in e light of them partisan. Here are my selections, with ief comments:

"Most of the best that is known and thought in the world s for a half-century or more come out of Germany. Engnd, too, has been the pride of modern civilization.

"We shrink from a contemplation of the crippling or the struction of either of these great nations."

Is this partisan?

"All in all, so complicated seems the problem with which ustria-Hungary has to deal that The Pacific is inclined to ithhold judgment, for a while at least, notwithstanding e fact that the Austro-Hungarians and the Germans are generally blamed.

"We meet may persons who condemn Austria-Hungary ly because of her refusal to accept an arbitration. Perps they would be less ready to do this if the problem in l its out-reachings were before them. But it is not easy excuse war in this age of the world. However, such itics should remember that it was on no very great provcation that the United States soldiers were sent to Mexico."

Here certainly is an appeal for neutrality:

"All in all, the judgment of The Pacific is that England cannot be justified in her widespread fear of Germany. And in the interests of world civilization we have regret that she could not escape from that fear, but has put herself where she will suffer immeasurable damage whatever the outcome of the war."

By a stretch of the imagination this may be considered pro-German.

"Of course the moral sense of England was offended by this breach of faith on the part of Germany, as it has been in the United States, and rightly so; but England would have felt no more impelled to get in and whip Germany for it by a war devastating alike to all combatants than the United States has felt impelled, if she had not believed that Germany's triumph meant the endangering of the balance of power. One needs only to consult the pages of the British reviews during recent years to see the plain truth of all this. In the Fortnightly Review for January, 1913, was said:

" 'The present grouping of the European powers is from the British point of view an ideal one. The perfect balancing of the two groups of states secures our peace and our predominance.' Take notice of the expression, 'our predominance.' "

The above, rightly so, is certainly far from being anti-English. Indeed, it is anti-German, for Germany would never grant that the moral sense of any nation should be offended. It was her clear duty, so she claims, and she prides herself on her offer of indemnity and her consultation with England in regard to the situation.

"In some of the editorials in The Pacific for several weeks we have endeavored to bring critics of the European nations to realize that each was fighting conscientiously, and that it was not possible to decide just where to place the blame for the war."

What about this clear statement? Can any franker claim to non-partisanship be made?

"It would be unjust to England not to state that she argues that her foreign policy, her attitude as to the balance of power, has been with the welfare of all Europe in mind. One writer puts it thus: 'Europe needs and British interests also need both a strong Germany and a strong France.' "

Can any one assert that this is not stretching the English conscience considerably? Has she had the welfare of Germany in mind?

"There are various judgments as to whether England would have made declaration of war if Belgian neutrality had not been disregarded by Germany. Our own opinion is that she would have done so at an early date."

This is a bit against England, no doubt; but it is with only slight exceptions admitted now that England would have gone to war, even if the neutrality had not been disregarded. The Springfield Republican, a paper of national repute, which first claimed that England would not have participated in the war if the neutrality of Belgium had been observed, declared two weeks ago that this would have made no difference. The evidence shows this now.

"However, we are confident that future historians will, when they apportion the blame for the war, lay some of it on England's determination to maintain at any and all hazard the balance of power. It is very difficult for the best and wisest to find the line between the interests of self and the interests of others."

"Lay some of it." Surely a mild statement in the face

of the too unanimous opinion of Americans that it all belongs on the Kaiser's back!

"This, undoubtedly, represents general British sentiment, and there is reason for the belief that in general the British think their cause a just one.

"The Spectator admits, however that there are many who are saying privately, if not publicly, that German ruthlessness had its rise in British ruthlessness, and that the Government should have taken a different course."

A fair statement!

Dr. Jordan, in his initial address on his return to Stanford, made a strong plea for us to blame no nation for the war. He placed the blame on the whole military situation.

WHAT THE AIM OF THE PACIFIC HAS BEEN.

It may be of advantage to state now what the aim of the editor of The Pacific has been in writing as he has.

It was his thought, quite early in the conflict, and so stated again and again further along, that no lasting peace could ever come unless England admitted some culpability as well as the other nations. Almost everybody in this country was declaring most vehemently that England was not culpable at all. Today such men as Dr. Jordan of Stanford and Dr. Mead of the World's Peace Foundation declare that she is culpable. People are listening to them and to others like them, and are not so ready as they were to fix and apportion the blame.

Dr. Mead says that England's culpability goes back to the Treaty of Berlin.

If, now, the three nations of Europe which ought to stand and work together will say "We all have sinned before God," and without any attempt to apportion the blame will agree to throw down their arms, the awful war can be ended in a way to insure lasting peace. But we all fear it is too late for that. It seems as if it would have to go on until at least Germany and England and France are practically annihilated.

Any attempt toward an effort to bring the combatants to realize that there is culpability all around causes anger. No doubt such statements as Drs. Jordan and Mead have made both pain and anger England, just as The Pacific has pained and angered a few of its readers by what it has printed.

All the time The Pacific has been working for peace and world good in the only way which the editor conscientiously believes they can come.

ANOTHER EDITORIAL STATEMENT.

The Pacific has not lost more than three subscribers because of its war articles. Others perhaps would have quietly ordered the paper discontinued when their subscriptions expired if misconception had not been removed. The editor does not regret the discussion had over the articles. Each year a few subscribers have been lost for reasons which seemed wholly inadequate to the editor, and he has for some time desired an understanding with the readers. The articles on the Japanese problem have made trouble. We are likely to have that with us for some time. Shall the editor keep silent? Or shall he carefully and temperately write on the problem as he believes, as in the past?

All in all, shall he write on all questions as his judgmen and conscience incline him. Or, shall he stop preparing arti cles, and notes which entail much hard work and fill i principally with long papers and addresses read at the asso ciations and elsewhere?

It perhaps would astonish some to learn how difficult i is to get out a readable paper without money with which t pay for contributed articles. And how hard it is to ge church news.

An article could be written in no grumbling way whic would "open the eyes" of many Pacific Coast people as to th difficulties in carrying on The Pacific.

NOTES AND PERSONALS.

The address next Monday at the meeting of the Congre gational ministers of San Francisco and vicinity will b given by Dr. Washington Gladden.

Dr. and Mrs. R. C. Brooks are now located in their nev home at 24 Panoramic Way, Berkeley. Their telephon number is one which they had while living on Regent St

Secretary Swartz of the National Home Missionary So ciety will be one of the speakers at the Northern Californi Congregational Conference in Plymouth Church, Oaklan next week.

Pomona College has received a gift of $25,000 for a lec tureship foundation to be named in honor of Bishop Josep Johnson who is now vice-president of the board of trustee The name of the donor has not been given to the public.

The Rev. Alfred J. Kennedy has resigned as pastor o the Fourth Congregational Church of Oakland. We kno that we speak for a large circle of friends all around th bay when we express the hope that he may be settled soo again in a field hereabouts.

Dr. Herring, secretary of the National Council who is t speak at the Conference meeting next week, will give tw addresses on the Earl Foundation, Pacific Theological Sem inary, on Preaching. They will be in the First Congrega tional Church of Berkeley. One on Monday evening, Oct 19th; the other on Sunday evening, October 25th.

Dr. Washington Gladden is to give two addresses on so cial subjects in Berkeley, on the Earl Foundation, whil in this vicinity soon. Both will be in the First Congrega tional Church. The first one next Sunday evening. Th second Friday evening of the same week. Dr. Gladden ha a place on the Conference program next week.

The Northern California Congregational Conferenc meets next week in Plymouth Church Oakland, beginnin on Tuesday and extending through to Friday morning Several weeks ago the main features of the program, asid from business, were given in the Pacific. A large attend ance and an unusually interesting meeting is anticipated.

Plymouth Church, Oakland, will dedicate its new build ing next Sunday afternoon at 3.30. The sermon will b given by Dr. Washington Gladden. A cordial invitation i hereby extended to all to attend. On Monday evening ther will be a "House-warming Night" with brief addresses b representatives of the civic and religious interests of th city. The church will be open for inspection before an after the program.

A few weeks ago our Eastern Washington correspondent announced that the Rev. J. R. Knodell had been called to be associated with Mr. Scudder in the home missionary superintendency in Washington, with headquarters at Spokane. Our Oregon correspondent announces this week his resignation as pastor in Portland and his acceptance of the call. Mr. Knodell will have charge of the work in Eastern Washington and Northern Idaho.

And now some of the readers of The Congregationalist are accusing it of being pro-British, and others of such "wobbling" as to get so far over on the German side. The editor declares that the paper is neutral and intends to stay so, "presenting all the sides and issues involved," and intending, as soon as sufficient data is at hand on which to base a fair judgment, to express its own judgment on all the vital moral issues involved.

Professor Henry B. Buckham of Santa Barbara, an uncle of Dr. Buckham of Pacific Seminary, passed into the other life recently. He was graduated from the University of Vermont in 1853. After serving nine years as vice-principal of the Connecticut normal school at New Britain, heorganized the New York state normal at Buffalo, serving fifteen years as its principal. Coming to the Pacific coast on account of Mrs. Buckham's health, he was invited to become professor of pedagogy in the Monmouth, Oregon, normal school. This position he filled for fifteen years, coming to Santa Barbara upon his retirement. His long service as a teacher of teachers has won wide commendation and hundreds of teachers throughout the country revered him for the high ideals which he imparted to them and loved him for his unselfishness and friendliness.

Among the Churches.

Cloverdale.—Seven were received into membership October 11, four by letter, and three on confession of faith.

Woodland.—The Rev. John Brereton was called to the pastorate recently from Lincoln and has entered on the work.

Oakland, First.—Thirteen persons were welcomed into fellowship last Sunday. Two united on confession; three on reaffirmation of faith, and eight by letter.

Riverside, First.—October fourth there were nine additions to the church, four on confession, five by letter. This makes eighty-four new members added to this church since January of this year, thirty-three on confession.

Cupertino.—Seventeen united with the Church, October 4th. Ten of these were on confession of faith. The attendance has increased at the morning service, until every seat is occupied in the main audience room of the new church. The Sunday school attendance has never been as large as at the present time.

Mill Valley.—Committees were appointed recently by the Episcopal, the Congregational and the Methodists churches to consider plans for an interdenominational organization for missionary study. An organization has been effected and the good work entered upon. At a recent meeting Mrs. Cowles gave an address of great insipration.

Los Angeles, First—The bi-monthly communion service of this church was on Sunday, October 4th, at 4:30 p. m. Twenty-one were received into membership, including one man from the Japanese branch church.——September 27th was rally day. The program was full and interesting. Each one contributed a granite brick for the completion of the beautiful lighthouse in the parish auditorium. The specially attractive part of the program was a raised-dough map of Palestine from the Junior Department. A number of the members went up and stuck lighted tapers on the sites of the cities, and told us interesting stories from the history of each one.——This church expects the pleasure of listening to Dr. Gladden on October 11th. His morning subject will be "Overcoming"; the evening subject, "The Cause of the New Light." Dr. Gladden will also give a course of four lectures at this church on "A Modern Man's Theology."

CHURCH EXTENSION SOCIETY OF LOS ANGELES.

The semi-annual meeting of the Los Angeles Congregational Church Extension Society was held in the Church of the Messiah on Thursday evening, Oct 8, 1914. Delegates from almost all of the churches of the city and immediate vicinity were present, and after an excellent supper gave reports from their fields. Addresses were made by Mr. F. M. Wilcox, the treasurer, and by Superintendents Larkin and Kenngott. The most of the reports were encouraging, some of the churches reporting an unusual advance, in spite of the fact that the quiet times make the siuation more than ordinarily difficult. The most important forward move of the last six months has been the organization of the new church in Hollywood, although there have been movements of great importance in some of the previously organized churches.

RIVERSIDE NOTES.

Sunday Oct. 4th, was the beginning of the fall activities for the First Congregational Church. Dr. Washington Gladden of Columbus, Ohio, preached in the morning to a crowded house, this being his fourth and last service. From here he goes to Claremont College, giving several lectures and then North to San Francisco and Berkeley. Dr. Gladden's sermons and lectures while here have been a great source of enlightenment on many lines of thought and have been appreciated by the community at large.

The Vesper Service at 4.30 was the first since summer vacation and was a communion service, conducted by the pastor, Rev. Horace Porter. Nine were received into the Church three on confession of faith and six by letter.

Sunday, Oct. 11th, was Rally Day in our Sunday School. Special exercises and 18 from the Primary Department graduated into the Junior Department, each receiving a deploma and Bible.

The attendance was greatly increased and everything bids fair to a good Sunday School year.

THE JOINT ANNUAL MEETINGS.

The annual meeting of the Home Missionary Union and the Northern Branch of the Woman's Board of the Pacific was held on October 1st at the Fourth Congregational Church, Oakland.

The program both morning and afternoon was interesting and helpful.

The slogan of the day was "Good morning! Have you

organized a mission study class? Mrs. Perkins, President of the Union, presided in the morning; Miss Richards, President of the Branch, in the afternoon.

The devotional services both morning and afternoon proved a helpful, inspiring beginning for the work of the day.

Miss Merriam, who conducted the forenoon services, and Mrs. Adams in the afternoon, had by an interesting coincidence selected the same topic—"Peace." The idea of each was that we should, in these days preceding Sunday, prepare our hearts, our minds, for that great day of prayer.

Mrs. Kennedy, the wife of the pastor of the entertaining church, gave a generous and hearty welcome to all.

Reports were not given by the secretaries of the various lines of work, but Mrs. Pendleton, Recording Secretary of the Union, gave a resume of the year's work based on the reports sent her by the secretaries of departments and associational secretaries. It was a most interesting summing up of the work done.

Mrs. Chamberlain of the First Church, Oakland, and Mrs. Young of Plymouth gave short but interesting descriptive talks on "Our Missionary Society." Mrs Chamberlain told of the very successful working out of the plan of dividing the society into sections. The attendance has steadily increased and the interest is great.

Mrs. Young said the women's work in her church was all carried on under one organization. By this means all of the women are becoming more and more interested in each of the different lines of work—Home and Foreign Missions and Ladies' Aid work. The budget is made out at the first of the year, covering all moneys to be raised. Apportionments and all expenses are met from this budget.

At 11:30 Dr. Van Horn gave an interesting address on "The New Frontier."

He was born and brought up in a Home Missionary church, and so, he said, was born with an interest in Home Missions. If we can show others how worth while this great enterprise is we can interest them in it. He spoke of the passing of the old frontier, and said the new frontier was the city, where the large majority of people never go to church.

At noontime a delightful hour was spent socially. The ladies of the church had provided a delicious luncheon, which was thoroughly enjoyed. Every seat at the tables was filled.

In the afternoon Mrs. Perkins told of the World's Congress of Missions to be held in San Francisco, giving our date as June 6th-13th.

Mrs. Turner talked of Christ's attitude toward Mary Magdalene—"go and sin no more," emphasizing the words "and sin no more." It was His attitude toward all sinning, she said, and should be ours. She told of the importance of the Redlight and Abatament Bill.

Professor C. C. McCown gave an interesting address on "The Heart of Hinduism." He brought vividly before his hearers the heart hunger of the Hindu—told of his pitiful failures, because of his ignorance, in his desperate efforts to find God. Professor McCown spent four years in India.

The music both morning and afternoon was fine. In the forenoon Mrs. H. R. Chapman gave a beautiful violin solo. At the afternoon session Mrs. Frederick Clark sang "Low at Thy Feet." Mrs. Marr was the able accompanist at the organ for the soloists and for all the service through the day.

Rev. J. K. Brown talked on the "War and the Eastern Question." Dr. Brown is certainly most capable of discussing this question, and all who have been fortunate enough to hear him know with what rare interest and insight he talked.

The Committee on Resolutions, in giving their report emphasized the importance of the moral issues which come before the voters of the State at the November election.

The day was closed with a helpful talk by Mrs. Kennedy. Much credit is due her and the other ladies of the Fourth Church for their successful entertainment of their guests.

The year's work in both organizations—the Home Missionary Union and Northern California Branch—has been one of advance. Although the apportionments have not been met in every case, yet more and more of the Auxiliaries are following this plan.

LYRA MILLS.

SONG OF PEACE.

A hymn, composed of two stanzas of "My Country, 'tis of thee," and three additional stanzas written by the Rev. Burton M. Palmer, the pastor, was sung on the day of prayer for peace in Mayflower Church, Pacific Grove. The hymn in full is given herewith.

Song Of Peace.

"My country! 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the Pilgrim's pride,
From every mountain side
Let freedom ring!

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might
Great God, our King."

Yet not ourselves alone
We bring before Thy throne
On bended knees;
But nations in distress
Of war and bitterness,
We pray Thee none the less
To succor these.

Oh, dare we, Lord, to ask
The mediator's task
Across the seas?
Can we our passions drill
To motives of good will
Till Thou canst give us skill
To hasten peace?

Send, Lord, by whom Thou wilt,
But may the wrath and guilt
Of nations cease,
Till weapons are not hurled,
But banners new unfurled
Proclaim through all the world
The Prince of Peace!

OREGON LETTER.

By George H. Himes.

This is a day of great rejoicing with the membership of ghland Congregational Church, as it marks its deliverce from debt. Not only that, but its auditorium has been ıde more "homey" in numerous ways and particularly so the addition of a new red velvet carpet. This church is w ten years old, and its plant, including parsonage, is, on very conservative basis, easily worth $15,000. The present stor, Rev. E. S. Bollinger, has just entered his ninth year service, and his untiring and hearty enthusiasm is in a rge degree an important factor in creating in his memrship of two hundred a "mind to work." This church came self-supporting in two years after organization and e total amount of missionary money received by it was ,350 —an unusually good record for a church in this ate, and one rarely attained.

Rev. J. R. Knodell recently resigned the pastorate of the aurelwood Church in order to accept a position as Assistıt Superintendent of the Washington Home Missionary Soety, and his particular field of labor will be in Eastern ashington. At the time of his resignation Mr. Knodell as the president of the Portland Congregational Ministerl Association. Rev. F. Myers of the St. Helena Church, as elected President in his place. Rev. E. S. Johnson is ow the pastor of the Laurelwood Church.

An innovation, the preparation of a suitable program of ıusic for the coming Christmas, has been planned by the astors and Sunday School Superintendents of the Congreational Churches of Portland. For several years there has een a strong aversion against the poor music which comosed the average Sunday School or Church Christmas servces.

In order to bring back the grandeur and charm of the ymns which have become famous with the years, a comittee composed of Rev. J. J. Staub, of Sunnyside Church, ev. F. W. Gorman of Atkinson Memorial Church, and Rev. . T. Thomas, of the St. John's Church, have been appointd to have charge of a unique Christmas service for 1914. n every Congregational Church in the city there will be oranzed a junior choir, which for a number of weeks preeding the holidays will be drilled by competent talent n Christmas music of the best. On Sunday afternoon beore Christmas these combined Junior choirs will be massed nto a great union junior chorus in some one of the largest uditoriums to give a concert.

The Portland Graded Union of Sunday School Workers is ow celebrating the twentieth anniversary of its founding. t meets every Friday afternoon in the public library uilding, and it stands for efficiency in every department of unday School teaching.

The Presbyterian and Congregational leaders of Sunday chool work in this city have arranged to open a ten eeks' training school for Sunday school teachers at the irst Presbyterian Church next Wednesday evening. Rev. . M. Williams, Presbyterian Sunday School Superintenlent, and Rev. Miles B. Fisher, Pacific Coast Secretary of he C. S. S. and P. S. will have charge of the school.

The battle between the "Drys" and the "Wets" in this tate is now becoming intense, as less than one month from his date the vote will be taken which will decide the issue. rom the best information possible to obtain up to the resent time, it is believed that the chance for Oregon going "dry"on November 3d is very good.

Portland, October 11, 1914.

For The Children.

FAIR AND SQUARE.

"There they go! Just my luck!" Robert, busy dusting shelves in the china store in which he was employed, turned with a dismayed face at the sound of a crash behind him. The sound had reached others, too, and Mr. Carter, his employer, came with an angry face.

"How did it happen?" he asked, sharply.

"I 'spose I piled 'em up in a hurry, and left them too near the edge of the shelf. I'm sorry—

"What's the use of being sorry? This makes about five breakages you've had in the month you've been here, hey?"

"I guess it does," said Robert ruefully.

"Well, that's too many for me. It's a good thing these are cheap stuff, but it might have been fine china, and it would have been just the same with you. I guess you'd better get work somewhere else."

It was hard on Robert, for he feared it would be difficult to find another situation; and this fear was justified, as he walked weary miles seeking work.

One afternoon, as he passed by his old place, he saw, within, the proprietor of the store much interested in showing a lady a set of china displayed in a window. The interview seemed about at an end, for she soon came out and Robert was unable to judge whether she had or had not bought the set.

He walked slowly on for a few moments in deep thought; then he turned and made his way back to the store.

"Mr. Jackson, I just stepped in to tell you that two pieces of china in that set have little cracks," he said. "They don't show unless you look close, but there they are. I knocked two pieces together when I was moving them."

Mr. Jackson looked at the boy for a few moments before speaking. "Why did you come and tell me this?" he asked at length.

"Well, I thought I wouldn't at first. I thought it didn't make much difference to you, because likely no one would see the cracks. But as I thought more of it, I thought it would make a difference to me. My father used to talk a good deal to me about always being fair and square. He said it was worse for the one that did a tricky thing than for the one you did it to."

"Then," as Mr. Jackson waited, Robert went on, "some one who bought that set might see the cracks and blame you. Or you might have another boy and blame it on him, and that wouldn't be fair and square on him. So I thought I'd better let you know. When I get another job I'll pay the damage just as soon as I can."

"Wait," said Mr. Jackson, as Robert thinking all was said that need be said, was turning to go. "What's the reason," he went on, half-laughing, "that you can't keep those clumsy hands of yours in better order?"

"I don't know, I'm sure," Robert shook his head. "They have a way of going at things with a rush, and first thing I know they bring me into trouble. But I guess I" have to train 'em down, and I mean to. Good-morning."

"Stay," said the other. "I've had a good deal to do with boys, and I wish they all felt as you do about the 'fair and square' business. They don't, more's the pity. But I think I' rather run my risks on one of that sort, even if he does

happen to have hands that seem all made of thumbs; so, if you want to come back, we'll try again."—Sidney Dare, in "The Young Christian Soldier."

THE RIGHT KIND OF A BOY.

A boy who had thoughtlessly hurt the feelings of a friend, called in the evening and said: "Is Theodore in? I want to see him."

The two had a few moments' earnest talk, after which Theodore came back to the living room with a very bright face.

"Kenneth is a good fellow," he said as his mother looked up inquiringly. "He was rather horrid to me today when I made an error on third base, and he came around to-night to apologize. He said he was sorry that he had been rude, and he thought he had been unfair. There are not many fellows who take the trouble to ask your pardon when they have been in the wrong."

"Kenneth is a manly boy," said Theodore's father.

"Yes, and a generous one," the mother added. "We are glad to have you cultivate the friendship of a boy such as Kenneth. You won't go far astray when in his company."
—The Comrade.

THE THREE MONKEYS.

Did you ever hear the little tale
Of the wise little monkeys three?
  They sat on the ground
  With their arms around
Each other as nice as could be.

The first, no evil could he say;
The second, none could see;
  The third was as free
  As a monkey could be
From gossip and scandal was he.

One had his hand upon his mouth,
The other covered up his eyes;
  And the other his ears,
  And it really appears
That they were wondrous wise.

So now, my children, give good heed
To this tale of the monkeys three.
  Guard ears, mouth, and eyes,
  And be just as wise
And happy as you can be.

—Mrs. C. K. Potts.

There is is always a way to rise, my lad,
  Always a way to advance,
But the road that leads to Mount Success
  Does not pass by the way of Chance;
It goes through the stations of Work and Strive,
  Through the Valley of Persevere,
And the man that succeeds while others fail
  Must be willing to pay most dear.
For there's always a way to fall, my lad,
  Always a way to slide,
And the men you find at the foot of the hill
  All sought for an easy ride.
So on and up, though the road be rough,
  And the storms come thick and fast;
There is room at the top for the fellow who tries,
  And victory comes at last.

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Canon Wilberforce used to say that a Christian's duty is to "admit, submit, commit, and transmit." That is a saying that will bear meditation. The Christian religion demands the theoretic admission of its truth (after weighing its evidences), submission to its spiritual conditions of salvation and its ethical demands (the great slogan of "Islam," which itself means "submission," is surrender to Allah), commission of the believer's interests to the Christ who is able to keep that which is committed to Him "until that day," and transmission of the deposit of original first-century teaching to all succeeding generations. It is a big program; but if it was not, it would not be the plan of Christ.—Zion's Her-

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